**OHCHR comments (track change)**

**MODULE 1: CONCEPTS TO GET STARTED**

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| **TRANSCRIPT** | **PRESENTATION/INTERACTIVITY/RESOURCES** |
| **Intro**    Welcome to Module 1.    Why do we need a gender concepts module to get started? Because we need a common understanding to guide us in our work, whether that is in administration, programming, human resources, operations, or other areas within the UN system.  Sometimes we get lost in the amount of jargon and vocabulary surrounding gender. We have tried to simplify the vocabulary as much as possible so we can focus on the issues rather than the language. Nevertheless, it is critical for us to understand and agree on the meaning of fundamental gender concepts so we have a common starting point. |  |
| **Learning Objectives**    After completing this module you will be able to:     * Define key terms associated with gender equality and women´s empowerment. * Identify key components of the social construction of gender. * Recognize ways in which social systems have perpetuated inequalities between men and women. * Identify mechanisms used for promoting gender equality and women’s empowerment. |  |
| 1. **What does gender mean?**     Gender equality and women’s empowerment are part of UN work, that we hear about in policies, at conferences, in plans and programs. However, do we know what gender really means?    We invite you to answer the following questions to evaluate your own knowledge. Select **True** or **False** for each statement. | **Quiz: (give examples in the answer) Consider having one true answer.**  **1.** Gender means the same thing as sex (T/F)  **2.** Gender means the same as female or feminism (T/F)  **3.** Gender is about women only (T/F)  **4.** Gender perspective means women’s perspective (T/F)  **Solutions:**  **1. False. Gender and Sex are not the same thing**    · ***Sex (biological sex)*** refers to the physical and biological characteristics that distinguish males and females.    · ***Gender*** refers to the socially constructed roles, behaviors, activities, and attributes that a given society at a given time considers appropriate for men and women.    **2. False. Gender, female and feminism are not the same**  · Gender is about roles and behaviors of both women and men. "Male" and "female" are sex categories, while "masculine" and "feminine" are gender categories.  · Whereas feminism is a movement for social, cultural, political and economic equality of women and men, gender is a concept that describes the social construction of men’s and women’s roles.    **3. False. Gender is not only about women**  · It is important to emphasize that the concept of gender is not interchangeable with women. Gender refers to both women and men, and the relations between them. We all have a gender identity. Men have a gender identity too. In practice, debates on gender often focus on women because they as a group have been most affected by gender inequality. However, men are also subject to discriminatory behavior based on their social role and both men and women have important roles to play in working toward full equality.    **4. False. Gender perspective does not mean women’s perspective**    · These are two very different perspectives. A gender perspective takes into account both men’s and women’s needs and viewpoints based on their socialization process, position in society, and relations between them. A women’s perspective only takes women’s needs into account. |
| 1. **Have you noticed…**   When you are filling out a form or survey, you are asked for your gender. After learning the difference between sex and gender, do you think this formulation is correct? Should it be sex? Should it be gender? | Interactive exercise:  Include graphic of two forms you may be asked to fill out for a medical examination or when applying for employment at the United Nations. First form asks to state your gender, when the user clicks on male or female, an interactive feature appears saying that is not correct. Male and female are categories of sex, not gender. The second form asks you to state your sex, male or female. Clicking on the interactive function shows that it is correct. |
| 1. **Social construction of gender**     How is gender built into our societies? The term social construction of gender refers to the ways in which **gender systems** are established within different societies and cultures, determining what is expected, allowed and valued in a woman/girl and man/boy in these specific contexts. Ideas about gender are circulated through our institutions, including families, education systems, political and economic systems, legislation, and culture and traditions, to the point that they often seem natural or given. Girls and boys are brought up, or socialized, to adhere to, or reject, the values, behaviors and expectations that they have learned through these institutions.  In the following self-reflection exercise, we invite you to identify what is expected, allowed and valued in a woman or in a man in your socio-cultural context.  TEXT/AUDIO (appears after the user completes the exercise):  Ideas about gender vary greatly across cultures, which shows that gender is not fixed, natural, or unchangeable, but rather something we build and can therefore change. Some traditional expectations for men may include that they be the economic provider for the family, are allowed to make major decisions in the name of the family, and are valued for their “rational” approach to problem solving. Expectations for women are often opposite, or complementary, to what is expected of men. Women may be expected to take charge of caring for family members, allowed to make day-to-day household administrative decisions, and valued for their role as nurturers of their family’s emotional well-being. | **In your socio-cultural context….**   |  |  |  | | --- | --- | --- | |  | In a man | In a woman | | What is expected? |  |  | | What is allowed? |  |  | | What is valued? |  |  | |
| 1. **Gender roles**   Gender roles arelearned behaviors in a given society/community, or other groups, that condition which activities, tasks and responsibilities are perceived as male and female. Gender roles are affected by age, class, race, ethnicity, religion and by the geographical, economic and political environment. Changes in gender roles often occur in response to changing economic, natural or political circumstances, including development efforts. | **Gender Roles are:**     * Learned through the socialization process * Not fixed but are changeable   **¿Did you know?**  - That children learn gender roles not only from the toys they are given (for example, dolls for girls and little cars for boys), but also from the spaces in which they are allowed to play. In many cultures, girls are kept inside or close to home, whereas boys are allowed to play outside further afield. This teaches children from an early age that the public sphere is the domain of boys/men whereas the home is where girls/women remain.  **¿Did you know?**  - Gender roles are changeable especially when natural, political or economic circumstances change. Following a major earthquake in Armenia in 1988, for example, a women’s NGO took advantage of a 'window of opportunity' for social change that often follows natural disasters, by targeting rural women for grassroots health education in order to provide more knowledge, skills, and resources to women as family health providers. NGO workers noticed that the post-disaster period helped break women's traditional silence around sexuality and sexual and reproductive health issues. Because rural women were explicitly targeted for training, they were not only more able to keep families healthy but gained confidence as they saw themselves as part of the solution.[[1]](#footnote-1) |
| 1. **The Gender Division of Labor**     The social construction of gender involves how each society divides work among men and women according to socially-established gender roles or what is considered suitable and valuable for each sex.  The gender roles of women usually can be identified as reproductive, productive and community managing roles, while men´s are categorized as either productive or community politics. Men are generally able to focus their energy on a particular productive role, and can perform their multiple roles in separate times and places. Women, by contrast, are often expected to perform their roles simultaneously, and balance competing claims on time for each of them. | **Gender division of labor:**  *Productive roles (click):* Activities carried out by men and women in order to produce goods and services either for sale, exchange, or to meet the subsistence needs of the family.    *Reproductive roles (click):* Activities needed to ensure the reproduction of society’s labor force. This includes house work like cleaning, cooking, childbearing, rearing, and caring for family members. These tasks are done mostly by women.    *Community managing role (click):* Activities undertaken primarily by women at the community level, as an extension of their reproductive role, to ensure the provision and maintenance of scarce resources of collective consumption such as water, health care and education. This is voluntary unpaid work performed during “free” time.    *Community politics role (click):* Activities undertaken primarily by men at the community level, often within the framework of national politics. This officially-recognized leadership role may be paid directly or result in increased power or status.    *Triple role:* This refers to the fact that women tend to work longer and more fragmented days than men as they are usually involved in three different roles: reproductive, productive and community work.    (Source: UNDP)  **Example: Gender Division of Labor in Cameroon**  In Cameroon, the traditional division of labor situates women in roles based on providing emotional support and household maintenance, while men are primarily responsible for economic support and contact with the world outside the home (community politics). Women participate in reproductive activities such as cooking and child care, community managing activities such as fetching water, and subsistence farming, all of which are outside the cash economy and concentrated around the household. Men are primarily involved in cash crop production of commodities such as cocoa, coffee, and cotton on small land holdings also owned by men. However, since the economic crisis of the 1980s when world commodity prices collapsed, women have begun to focus on productive activities such as food crop farming for sale in the market in order to supplement declining household income. Women’s participation in paid productive work has increased their economic power, and consequently, their ability to participate in decision-making in the home. While this is an example of empowerment (click on definition below), it is not yet an example of gender equality, since women continue to work much longer hours than men (double and triple burden), and men have yet to assume a more equal share of the reproductive work within the household.  **Source**: Sikod, Fondo. 2007. Gender Division of Labour and Women’s Decision-Making Power in Rural Households in Cameroon. *Africa Development,* Vol. XXXII, No. 3, 2007, pp. 58–71. <http://www.codesria.org/IMG/pdf/3-Sikod-b.pdf> |
| 1. **Gender relations**     **Gender relations** is the term used to describe the social relations between women and men, including how power and access to and control over resources are distributed between the sexes. Cultural and social norms and practices generally assign lower value to aptitudes, abilities and roles conventionally associated with women. This results in hierarchical, unequal gender relations, which tend to privilege men and subordinate women. Unequal power relations limit women’s choices and reinforce their dependency on men. Women’s subordinate position can limit their access to and control over resources and earnings, decision-making and participation, autonomy and control over their sexuality.  [Throughout the course, replace reference to “reproductive decision” with “sexual and reproductive health rights”. This is as much about women’s ability to decide when and how they have sex, as the number, timing and spacing of their children. Only referring to reproductive decisions narrowly treats women as mothers rather than as autonomous sexual beings entitled to the right to control their bodies.] | **Unequal gender relations can limit women’s…**   * **Access and control over resources** (click)**:** *Example from Honduras:* In Honduras, a rural development project allowed one person per household to sign up as project beneficiary. In almost all cases – except households where the male household head had migrated or died – men signed up as the beneficiary. In practice, the women of the household did have access to project resources, and were receiving seeds, pigs, and training on improved farming techniques. However, they did not have control (decision-making power) over the resources, since the men decided when, how, and at what price to sell the fruits of their wives’ labor. The women began to complain, “We fatten the pig, and they decide when to slaughter it.”[[2]](#footnote-2) * **Decision-making and participation (click).** *Example:*Women’s participation in public life, specifically in the realm of public decision-making, is a key measure of the empowerment of women that the UNDP uses to calculate the gender inequality index (part of the human development report). Specifically, the index keeps track of the male-female ratio of participation in national parliaments, among other indicators.   **QUIZ:** See if you can rank the following countries from highest to lowest representation of women in national parliament:  Iceland  South Africa  Sweden  Cuba  Rwanda  **ANSWER**: Ranking #1 Rwanda, #2 Sweden, #3 Cuba, #4 Iceland, #5 South Africa, as reported in 2011 UNDP Human Development Report.  **Pop-up**: Why Rwanda? The rise of women in power in Rwanda is in part due to the country’s electoral quota (at least 30% female), and in part to a window of opportunity for social change following the country’s 1994 genocide. The government of Rwanda has demonstrated political commitment at the highest level of leadership in pursuit of its goal of promoting gender equality in democratic governance and political decision-making. Their understanding is that women’s participation is key to transforming Rwanda into a peaceful and prosperous country where the rule of law and human rights are respected.  Source: Mutamba, John. 2005. Strategies for Increasing Women’s Participation in Government: Case Study of Rwanda. UN Expert Group Meeting on Democratic Governance in Africa.  <http://www.un.org/africa/osaa/reports/Democratic%20Governance%20Case%20study%20RWANDA.pdf>   * **Autonomy (click).**   *Good practice from Latin America and the Caribbean:* Women’s autonomy is the basis for the compilation of data by the Gender Equality Observatory for Latin America and the Caribbean (multi-agency initiative of UNFPA, UN Women and PAHO, coordinated by ECLAC) for the evaluation of progress (and resistance) towards gender equality in the region. The concept of autonomy refers to people’s capacity to take free and informed decisions about their lives, enabling them to be and act in accordance with their own aspirations and desires, given a historical context that makes those possible. The ECLAC Observatory has a series of indicators that it uses to measure three dimensions of autonomy:  (1) physical autonomy (the freedom to make decisions regarding sexuality, reproduction and the right to live a life free from violence);  (2) economic autonomy (right to work and earn one’s own income, distribution of paid and unpaid work between women and men); and  (3) autonomy in decision-making (women’s participation in all branches of government, signing of CEDAW optional protocol, positioning of national machineries for advancement of women).  **Source:** Gender Equality Observatory for Latin America and the Caribbean. Annual report 2011.Women’s autonomy: From the margins to the mainstream. <http://www.eclac.org/mujer/publicaciones/xml/7/45927/OIG-Annual_report.pdf>  **For more information, visit the** Gender Equality Observatory for Latin America and the Caribbean **website: http://www.eclac.org/oig/default.asp?idioma=IN**   * **Control over women’s sexuality (click).**   *EXAMPLE:* A controversial practice related to women’s sexuality is that of female genital mutilation (FGM), which involves partial or total removal of the female external genitalia or other injury to the female genital organs for non-medical reasons, as defined by the World Health Organization (WHO). WHO estimates that 100-140 million women and girls worldwide have been subjected to FGM, mainly in Africa (in 28 countries), and in a few countries in the Middle East (e.g., Yemen, Kurdish communities, Saudi Arabia), Asia and among certain ethnic groups in Central and South America. While FGM is often practiced for religious and cultural reasons, there are also gender-based factors behind it. For example, FGM is often deemed necessary in order for a girl to be considered a complete woman. The removal of the clitoris and labia — viewed by some as the “male parts” of a woman’s body — is thought to enhance the girl’s femininity, often synonymous with docility and obedience. Ultimately, FGM is about control over women’s sexuality, as it is assumed to reduce a woman’s sexual desire and lessen temptations to have extramarital sex, thereby preserving a girl’s virginity, and by extension, the family’s honor.  Did you know? In December 2012 , [Secretary-General](http://www.un.org/sg/) Ban Ki-moon welcomed the passing of an “historic” United Nations resolution calling on countries to eliminate female genital mutilation, adding that the move was an important step towards a world free from violence against women. In a series of five resolutions passed by the General Assembly, the UN body took what it described as “groundbreaking” action against the brutal practice which has affected an estimated 140 million women worldwide, according to the UN World Health Organization ([WHO](http://www.who.int/en/)).[[3]](#footnote-3)  See: The World´s Women 2010: Trends and Statistics  <http://unstats.un.org/unsd/demographic/products/Worldswomen/Executive%20summary.htm> |
| 1. **Patriarchy: The Roots of Gender Inequality**     Patriarchy describes the way in which gender systems have tended to subordinate women to men. Patriarchy involves the acceptance of systemic bias against women such as fundamental ideas about the nature and value of women, their roles and capacity. These ideas tend to be based on appeals to biological reasoning: women are more naturally suited to be caregivers, for example.  Women’s subordination has been perpetuated in several ways such as promoting gender stereotypes, accepting the myth of women’s nature, discriminating against women in households, laws, work and societies, and perpetrating violence against women.  Both men and women construct and contest these beliefs. Patriarchy does not mean that all men oppress all women, but rather that patriarchal beliefs lead to unequal power relations between the sexes. These inequalities are not universal, but are continuously constructed and challenged. | **Strategies to maintain women’s subordination**    *Gender stereotypes (click).* Simplistic generalizations about the gender attributes, differences and roles of women and men. Stereotypical characteristics about men are that they are competitive, acquisitive, autonomous, independent, confrontational, concerned about private goods. Parallel stereotypes of women hold that they are cooperative, nurturing, caring, connecting, group-oriented, concerned about public goods. Stereotypes are often used to justify gender discrimination more broadly. For example, the allocation of low-level or part-time jobs to women based on the stereotypical assumption that, for example, they are unwilling to commit as much time to their work as men, constitutes discrimination.  CEDAW art 5 requires state parties to combat gender stereotyping as a way to achieve substantive equality, by taking all appropriate measures “to modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women”  *RESOURCE:* Convention on the Elimination of All Forms of Discrimination against Women  http://www.ohchr.org/EN/ProfessionalInterest/Pages/CEDAW.aspx    Reference: Vázquez, Norma. El ABC del género. Asociación Equipo Maíz   * *Suggest deleting or shortening this section.* Such messages are used to justify discrimination and abuse in the private and public spheres. Power inequality is reflected and reinforced by traditional and modern theories, laws and institutional practices. **EXAMPLES**: Messages reinforcing the idea that women are inferior come in a variety of “packages” – from songs and advertising to traditional proverbs.   *Proverbs:*   1. Woman, the source of all evil (Benin, Senegal). 2. Virtuous is the girl who suffers and dies without a sound (India). 3. A good wife, an injured leg and a pair of torn trousers stay at home (Netherlands). 4. Only a shameful woman takes her husband to court (Uganda). 5. A woman is a flower in a garden; her husband is the fence around it (Ghana). 6. A woman is like a Marino sheep: her beauty is judged by the backside (Lesotho/ South Africa). 7. Never marry a woman with bigger feet than your own (Malawi/ Mozambique). 8. If your petticoat fits you well, do not try to put on your husband’s pants. (Creole, Martinique). 9. A wise woman is twice a fool. (USA). 10. Women ask questions, men give the answers. (Arabic, multiple countries). 11. The glory of man is knowledge, but the glory of a woman is to renounce knowledge. (Brazil). 12. A girl must not leave the house more than twice: on the day of her marriage, on the day of her death. (Arabic, Maghreb/West Sahara). 13. There is no blessing in a woman who travels, and there is no blessing in a man who does not travel. (Algeria) 14. Shut up and you will look prettier (Latin America)   **Sources**: Zimbabwe Centre of Excellence for Gender Mainstreaming in Local Government and ‘Never Marry a Woman with Big Feet – World Wisdom and Development Cooperation’ by Dr Mineke Schipper Professor of Intercultural Literary Studies at Leiden University, The Netherlands  *Discrimination against women (click).* Discrimination against women means directly or indirectly  treating women differently from men in a way which prevents them from enjoying their rights.  [Create a pop-up with the full article 1 of CEDAW available at:  http://www.ohchr.org/EN/ProfessionalInterest/Pages/CEDAW.aspx]   * **EXAMPLE of Direct Discrimination***:* For instance, it is against CEDAW that women’s mobility or employment is subject to the permission of their husbands or guardians. Laws that deny women’s rights to inherit property or designating a particular post for one sex or another can be another example.   **EXAMPLE of Indirect Discrimination:** Indirect discrimination occurs when an apparently neutral condition or requirement has an adverse outcome on one sex. For example, setting an arbitrary requirement (often based on men’s physical capabilities) for entry into security forces has often inadvertently prevented women from being able to fully participate. Many security forces around the world are now adapting physical fitness tests to take into account biological differences between women and men, in order to promote equal opportunities for participation and remove any requirements that may be indirectly discriminatory.  Multiple Discrimination: Some people face discrimination based on more than one grounds, including sex, race, ethnicity, religion, class, health, age or sexual orientation.  E.g. Indigenous women living in rural areas experience discrimination based on sex, ethnicity, location.   * *Violence against women (click).* The United Nations defines violence against women as 'any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. (Art. 1. Declaration on the Elimination of Violence against Women).   **For further information:** Visit the UN Virtual Knowledge Centre to End Violence Against Women and Girls at [www.endvawnow.org](http://www.endvawnow.org).  Learn about the UN Secretary General’s campaign UNiTE to End Violence Against Women: <http://endviolence.un.org>  UNITE campaign video: **“Youth Voices on Ending Violence against Women”,** [**http://www.youtube.com/watch?v=RKzsQRgMsmI**](http://www.youtube.com/watch?v=RKzsQRgMsmI) |
| 1. **What does gender equality mean?**   Here are some basic assumptions about gender equality. Do you think these statements are true or false? | **Quiz:**  **1.** Gender equality means equal enjoyment of rights for men and women **(True/False)**  **2.** Women and men are equal but different **(True/False)**  **3.** Gender equality and gender equity are synonymous terms **(True/False)**  **4.** Gender equality is necessary to achieve development **(True/False)**    **Solutions:**  **1. True.** There is gender equality when men and women, as well as boys and girls, can enjoy equal rights, responsibilities and opportunities.    **2. True.** Gender equality does not mean that men and women become the same. It only means that you have the same access to opportunities and that this access doesn’t depend on whether you are a man or a woman.    **3. False.** The word ‘equity’ sounds almost the same as ‘equality’ but the terms mean different things. Gender equality means that women and men have equal conditions, treatment and opportunities for realizing their full potential, human rights and dignity, and for contributing to (and benefitting from) economic, social, cultural and political development. Gender equality is, therefore, the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men full partners in the home, community and society. On the other hand, gender equity is the process of being fair. To ensure fairness, special temporary measures may need to be taken to compensate for historical or systemic bias or discrimination. Gender equity is a means of achieving gender equality.  Reference: Gender Equality, UN Coherence and You (UNICEF, UNFPA, UNDP, UN Women)  **4. True.** Only when there is gender equality can there be sustainable, people-centered development. Gender equality and development go hand in hand. |
| 1. **Practical needs and Strategic interests**   [OHCHR: this approach to distinguish between practical needs and strategic interest does not go along the lines of a Human Rights Based Approach. Both are human rights. This is a step back from the approach based on rights-holders and duty bearers. Suggest deleting this section]  To achieve gender equality it is important to work on at least two levels. On the first level are practical needs or what women (or men) perceive as immediate necessities such as water, shelter and food. On the second level there are the strategic interests, which are interventions addressing strategic gender interests focus on fundamental issues related to power and gender inequalities. Strategic gender interests are longer term, usually not material, and are often related to structural changes in society regarding women’s status and equality. Such interests may include legislation for equal rights, reproductive choice, and increased participation in decision-making. | **Practical needs** (click): Immediate necessities such as water, shelter and food.  **Strategic interests** (click): Related to structural changes, may include legislation for equal rights, reproductive choice, and increased participation in decision-making. |
| 1. **Addressing practical needs and strategic interests [same comment – remove]**   Adopting a gender perspective in our work doesn’t mean abandoning people’s practical needs, but rather approaching these needs in a strategic manner, in order to contribute to the reduction of gender inequality. So, it is important to identify, negotiate and approach the practical needs of men and women in such a way that at the same time strategic gender interests are accounted for.  **(after user finishes quiz):**  If violence against women is on the rise, the immediate **practical need** is for outreach to survivors, protection, and strengthening of services. So, an intervention might focus on disseminating information about laws and available services, while also working to accompany survivors, and strengthen the institutional response to the problem. The **strategic gender interest** goes beyond the immediate need in order to recognize the root cause of violence against women: unequal power relations between men and women. In order to work on long-term change, the intervention might also seek to raise awareness about the roots of domestic violence, change laws, integrate discussions of gender equality and violence prevention in school curricula, consider violence as both a rights violation and a public health problem, and make violence a concern of society at large (instead of just a “women’s issue”). | **How can you do both?**  **EXERCISE:** A project manager working to end violence against women would like to include actions that address both practical needs and strategic gender interests. Click on N (for Need) or I (for Interest) to classify each of the following activities.  1. N I Outreach to survivors  2. N I Victim protection  3. N I Disseminating information about laws and available services  4. N I Trainings for men on non-violent conflict resolution  5. N I Strengthening services for survivors  6. N I Legal reform  7. N I Teaching gender equality and violence prevention in schools    **SOLUTION** 1 N, 2 N, 3 I, 4 I, 5 N, 6 I, 7 I. |
| 1. **Women´s Empowerment**     Achieving gender equality often requires activities that promote women’s rights and empowerment. Empowerment of women means women gaining power and control over their own lives. It involves raising awareness, building self-confidence, expanding choices, increasing access to and control over resources, and working to transform the structures and institutions which perpetuate gender discrimination and inequality. The process of empowerment is as important as the goal itself.  Empowerment comes from within; women become empowered themselves. A first step involves facilitating women’s articulation of their needs and priorities, in order to assume a more active role in promoting these interests and needs. Empowerment of women cannot be achieved in a vacuum; men must be brought along in the process of change. Empowerment should not be seen as a zero-sum game where gains for women automatically imply losses for men. Increasing women’s power through empowerment strategies does not refer to power over, or controlling forms of power, but rather to alternative forms of power: “power to”; “power with” and “power from within” which focus on utilizing individual and collective strengths to work towards common goals without coercion or domination. | VIDEO: Artists speak out on why working on women’s rights and empowerment is important  <http://www.youtube.com/user/UNWomen>  EXAMPLE: Information Communication Technologies or ICTs can be an important tool for women’s empowerment. In India, the Self Employed Women’s Association (SEWA) was one of the first organizations globally to realize the potential of using ICTs for the productive growth of the informal sector. SEWA is establishing Technology Information Centres in 11 districts of Gujarat, India to provide computer awareness training and basic computer skills for their ‘barefoot managers’, build the capacity of women organizers and leaders, and strengthen their members’ micro enterprises. It now runs programs that develop women’s abilities in the use of computers, radio, television, video, the telephone, fax machines, mobile phones and satellite communication. Electronic networking is expected to strengthen the connections between the various cooperatives working in different sectors and areas, and currently enables the provision of content tailored to the needs and environment of particular groups of villages. In addition, members of SEWA are able to access government schemes and tap into new markets. In the second phase, the centres will also support the education of girls. (Source: ‘The information technology revolution: Widening or bridging gender gaps’, in International Labour Organization’s World Employment Report 2001. <http://www.ilo.org/public/english/support/itcom/>) |
| 1. **Gender identity and sexual orientation**  * Throughout the world, people experience violence and discrimination because of their sexual orientation or gender identity. In many cases, even the perception of homosexuality or transgender identity puts people at risk. Deeply-embedded homophobic and transphobic attitudes, often combined with a lack of adequate legal protection, expose many lesbian, gay, bisexual and transgender (LGBT) people of all ages and in all regions of the world to violations of their human rights. They are discriminated against in the labour market, in schools and in hospitals, mistreated and disowned by their own families. They are singled out for physical attack – beaten, sexually assaulted, tortured and killed. And in some 76 countries, discriminatory laws criminalize private, consensual same-sex relationships – exposing individuals to the risk of arrest, prosecution, imprisonment — even, in at least five countries, the death penalty. * One doesn’t even have to be lesbian, gay, bisexual, transgender or intersex in order to be subjected to homophobic or transphobic violence, the mere perception of homosexuality or transgender identity is often enough. Individuals are being targeted and attacked because their perceived sexual orientation and gender identity transgresses prevailing gender norms. * Protecting LGBT people from violence and discrimination does not require the creation of a new set of LGBT-specific rights, nor does it require the establishment of new international human rights standards. The legal obligations of States to safeguard the human rights of LGBT people are well established in international human rights law on the basis of the Universal Declaration of Human Rights and subsequently agreed international human rights treaties. | In December 2010, the Secretary-General delivered a landmark speech on LGBT equality in New York calling for the worldwide decriminalization of homosexuality and for other measures to tackle violence and discrimination against LGBT people. “As men and women of conscience, we reject discrimination in general, and in particular discrimination based on sexual orientation and gender identity. Where there is a tension between cultural attitudes and universal human rights, rights must carry the day,” he said.  Reference: <http://www.un.org/News/Press/docs/2010/sgsm13311.doc.htm>  The core legal obligations of States with respect to protecting the human rights of LGBT people include obligations to:  •Protect individuals from homophobic and transphobic violence.  •Prevent torture and cruel, inhuman and degrading treatment.  •Repeal laws criminalizing homosexuality.  •Prohibit discrimination based on sexual orientation and gender identity.  •Safeguard freedom of expression, association and peaceful assembly for all LGBT people.  For more information on applicable international human rights standards in this context, please refer to a booklet published by OHCHR in September 2012: http://www.ohchr.org/Documents/Publications/BornFreeAndEqualLowRes.pdf |
| 1. **Men, Equality and New Masculinities**   **[this section needs to be redrafted, using the language of the training package on “Gender Equality, UN Coherence and You”]**Achieving gender equality requires the full participation of men as well as women, since gender equality is a process that affects all people and from which all benefit.  Just as women’s roles are evolving, so are men’s, toward the creation of new ways of “being a man” known as new masculinities. Too often, a macho, domineering form of heterosexuality is at the core of what many people think of as masculine. Some changes in masculine identity involve breaking the connection between masculinity and violence, shifting the ways one wields power to be more cooperative rather than dominant, improving communication and sharing responsibilities in the household. The positive consequences in men’s personal lives show that gender equality is good for men, too. | **Differences between Traditional Masculinity and New Masculinities**   |  |  | | --- | --- | | **Traditional Masculinity** | **New Masculinities** | | **Men and Power**  Power can be defined as the capacity and potential of people to think, act and develop skills, or the capacity and possibility to exercise influence over other people. For men the importance of having and controlling power corresponds with the second definition. | **Commitments for personal change**  Expression of emotions, frustration management, experience of sexuality, commitment against homophobia... | | **Men and Emotions**  One of the main problems men face relates to their emotional education which tends toward the repression and denial of emotions. Expressions which are still commonly used such as ‘Boys don’t cry’, ‘You have to be strong’ or ‘That’s for girls’ reflect a stereotyped pattern of masculinity and conquest that are still associated with the idea of ‘becoming a man’. | **Active Struggle against violence towards women and gender discrimination** | | **Men and culture of risk taking**  A part of male identity is based on continually demonstrating one’s skills against other men. The affirmation of this masculinity demands continuous demonstrations of ‘courage’ as a confirmation of their virility and their worthiness as men. | **Equal assumption of caring responsibilities** | |  | **Promotion and demonstration of positive models of masculinity**  Male caregivers, pacifism, sensitivity, etc. | |  | **Men’s commitments to change in the public sphere**  Creating a critical mass of men to promote equality, upholding reconciliation strategies, giving up some power so that it might be transferred to women, proposing legislative changes, etc. |   Developed based on Emakunde – Vasque Women´s Institute. Men equality and new masculinities. Vitoria: 2010  (Visual: Develop two characters, one unfriendly or stern face corresponds to traditional masculinity, while the other with a happy face and carefree, represents new masculinities.)  Resources:  Emakunde – Vasque Women´s Institute. Men equality and new masculinities. Vitoria: 2010 |
| 1. **Gender Mainstreaming**   A globally accepted strategy for building gender equality and women’s empowerment into our work is called gender mainstreaming. Mainstreaming is not an end in itself but a strategy, an approach, a means to achieving the goal of gender equality, which is critical to human development. It involves both ensuring there is a critical mass of women (or men) as participants and beneficiaries, while also evaluating from the outset how different policies, activities, resource allocation, etc. will affect or take into account the needs of women, men, boys and girls. In this way, gender equality is mainstreamed, or made central to policy development, research, advocacy/dialogue, legislation, resource allocation, and planning, implementation and monitoring of programs and projects. In the UN work context, it also means looking at the organizational culture and how it does or does not promote a working environment that is conducive to gender equality. | **Gender mainstreaming could lead to positive changes in the following areas: [need to give examples for each area]**   * Policies * Strategies / approach * Advocacy efforts * Legislation * Research and other analytical work * Statistics, especially collection of sex-disaggregated data, improved gender analysis of data, or identifying gender gaps * Development of indicators and improved monitoring * Medium-term plans and budgets * Procedures and processes   RESOURCES: United Nations. Gender Mainstreaming: An Overview. New York, 2002. <http://www.un.org/womenwatch/osagi/pdf/e65237.pdf>  UNDP. Gender Mainstreaming in Practice: A Toolkit (2007, 3rd edition) |
| **Final Quiz** |  |
| **Take away points** |  |

\*\*\* Following the format of the Gender Equality, UN Coherence and You (UNICEF, UNFPA, UNDP, UN Women) course, everything in the right-hand column that appears in GREEN will be turned into a PDF and included both as a click-able button on the screen and as a PDF in the Resources tab.

1. Division for the Advancement of Women (now part of UN Women). E-forum on gender equality, environmental management and natural disaster mitigation. Available at: http://www.un.org/womenwatch/daw/csw/env\_manage/reports/week04.html [↑](#footnote-ref-1)
2. Petrozziello, A. Field observations, rural Honduras, 2004-2006. Unpublished. [↑](#footnote-ref-2)
3. #### “Ban welcomes UN General Assembly resolutions eliminating female genital mutilation”, UN News Centre, http://www.un.org/apps/news/story.asp?NewsID=43839

   [↑](#footnote-ref-3)